

# THE WELTMER METHOD OF MAGNETIC HEALING.

ORIGINATED BY

PROF. S. A. WELTMER.

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LETTER NO 1.

## HYPNOTISM.

### FIRST PRINCIPLES.

A thought formulated in and sent out from the mind is a suggestion. A suggestion once sent out from the mind goes on forever, unless its effects are doubted, or it is recalled by the sender. Hypnotism is that study of the mind which relates to control of persons by securing an agreement between the wills of two persons, one of whom is the subject, the other the operator. The subject is perfectly passive, does not exercise any power to act, but agrees with the operator--who is perfectly positive--to do or to act as the operator suggests. For instance, you have a person whom you wish to hypnotize, who agrees to become perfectly passive, and to act on your suggestion. If the person is really passive and you are perfectly positive, the will of the subject and your will, will blend together and the action performed will be the one that you suggest. Tell a person who is passive to you to close his eyes tightly and to think they are shut tight and that he cannot open them; and if you will exercise a steady intention to close his eyes, he will find that he cannot open them. Your will and his combined closed his eyes, and it will take both

of your wills to open them. If he does not find that his eyes remain closed, it simply means that he is not passive to your suggestion, no matter what he may say about it. If you succeed in closing his eyes and holding them shut, you can give him any other suggestion and he will act upon it, or you can put him to sleep. Or if you will have him make his hand perfectly rigid, and tell him when you count three he will find that he cannot bend his hand; if he is passive, he will find he cannot move his hand until you tell him that he can. If it is easy for him to take such suggestions as these, he is what you would call a hypnotic subject. You can add any other suggestions you wish with the same success, if one succeeds.

As this subject is generally considered there is no difference between the terms Hypnotism and Mesmerism--for the sake of convenience in teaching my classes, I use the term Hypnotism when referring to the suggestion which produces sleep. To all other suggestions I give the name Mesmeric suggestions. In short Mesmerism includes everything in the way of suggestion. Hypnotism may or may not include all kinds of suggestions.

One suggestion that is easy to give and easy to take is to have the person move his hand either vertically or horizontally, increasing the rapidity of the movement until it has become very rapid, when you suddenly tell your subject that he has his hand going now, and cannot stop. If he is at all susceptible, he will

find that he cannot stop until you tell him he can do so. You no doubt have seen many hypnotic performances on the stage, and have seen offered many suggestions. A great many experiments can be made after you have learned how to give and how to rely upon your suggestions. The idea I want to convey to you is how to rely upon your will in giving a suggestion. The reason why anyone can be hypnotized is because all persons act upon what they believe. Another reason why is that where two wills can perfectly blend, one passive and the other positive, the passive will, will do and believe what the positive mind suggests. Now, before you can give a suggestion to even a hypnotic subject that will be taken, you must believe that you can do it, or at least assume that you can and try it. Here is a law, commit it to memory, please: Belief that leads to trial is faith; trial (faith) proves the truth or falsity of a proposition under consideration, changing belief into knowledge, and knowledge thus obtained is power.

All the belief you need to have to make you able to do the things that you have seen hypnotists do, is belief enough to try it. If you are good at trying things, you do not even need to believe that you can do it, because if you give a suggestion to a person and that person will believe what you say to the extent of acting upon your suggestion, you can have that person mesmerized without even believing you can mesmerize him. Remember in dealing with this subject, you are entering the realm of a

great science, one that you must not trifle with, and there are two points that you must remember.

Your ability to hypnotize depends upon your positive assertion to your subject in the form of affirmation, as you say to your subject "go to sleep" and he sleeps. Now, if you want to awaken your subject, you want a positive negation, as positive as the assertion "go to sleep," "now wake up" or "you are awake." If your subject does not awaken readily, you would wait a moment and tell him in two or three minutes he will be wide awake, at the end of which time tell him positively to wake up and he will do so.

If you should succeed in getting your subject to sleep, be careful not to give unpleasant suggestions such as will frighten the subject or that will grieve him or cause him to feel pain, and if you should do so, before awakening him, remove all these suggestions from his mind by telling him he will remember none of it when he is awake, and that he will awaken feeling all right.

Remember that on this principle hangs your success: That a thought sent out from the mind goes on forever, unless recalled or its effects doubted by the sender. There is however an indirect effect that continues forever.

Follow these instructions closely, think over carefully all

I have said. If anything puzzles you, make a note of it, think it over, and if you cannot answer it, reserve it for your list of questions, upon which we base the 11th letter of this course.

To succeed in this work and to avoid all of its dangers, let me impress upon you the importance of a positive "yes" and a positive "no." When you say "wake up" (no) say it with the same force and be just as positive as when you say "go to sleep" (yes.)

Now, this will give you in the plainest language I can command, the first principles of Mesmerism and Hypnotism.

S. A. WELTMER.

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LETTER NO 2.

## HYPNOTISM.

### METHODS OF MESMERIZING.

Before you can place a person under your control, you must have secured his undivided attention. Suppose you want to fix a person's eyes. Assume a position about five feet in front of the person who is to be the subject; close all of your fingers on your right hand except the first two; have the subject fix his eyes on the ends of those two fingers, and move slowly toward him telling him that when you reach a point about four inches from his eyes to close them; then tell him positively that his eyes are closed and that he cannot open them. If the subject is at all passive, he will take this suggestion, and if he takes it, he will take any other suggestion.

TO HYPNOTIZE WITHOUT CLOSING THE EYES: Assume the same position before your subject as above, and advance in the same manner, offering the suggestion that when you reach a point about four inches from his eyes he will take any suggestion you may give. Now, if when you reach that point, the eyes of the subject assume a vacant stare, you may know that he is hypnotized. Now, suggest to him that there is a dog in front of him and he will see the dog. Or suggest that he is eating fruit of some

kind or anything that you wish him to see, and they will be realities to him. There are hundreds of other experiments, such as, that he is cold, and he will shiver; that he is too warm, and he will start to disrobe; or that his foot itches, or that he is lame; or you can even change his identity--make him forget his name and make him think he is some one else. After having made these suggestions, if successful, then tell your subject that all of these suggestions are removed, that he is wide awake and all right. In all cases remove every suggestion before you awaken your subject.

Now, there are dozens of experiments that you can perform without giving the suggestion of sleep at all. Where there are six or seven people together, and there will not be that many together without one or two of them being a subject, step behind one of them, and run your fingers lightly over his shoulder, and suggest that he has fleas on him, or suggest that water is pouring down his back, or that the ends of your fingers are hot and will burn him, or any other idea that you wish him to act upon. Be perfectly confident that you can do this and try it. Describe an imaginary line on the floor in front of your subject, and tell him he cannot step over it, and he may fall over it, but cannot get his feet over. Give him a silver dollar and tell him to grasp it quickly in his hand, and tell him he cannot throw it down. Change the suggestion, and tell him the dollar is red

hot, but do not have him grasp it at the same time, for if he already has the first suggestion, the dollar will burn him, and if you added the suggestion that he could not let loose of it, he would suffer the same as if he held a really red hot dollar in his hand. Suggestions of this kind carry with them some of the dangers of Mesmerism.

Never suggest anything unpleasant, like the following: That the chair in which your subject is sitting is red hot, and that he cannot get up from it. This would put him in torture, as he would take both suggestions at once. If your subject takes the suggestion of heat from a dollar, tell him to put it in his pocket, then tell him it is hot, and he will scramble very lively to get it out. A subject who will take the foregoing suggestions readily will take any suggestion. You may hand him a glass of water, and tell him it is wine or any other liquor, and that after he has swallowed it, it will make him drunk, and he will at once manifest all the symptoms of a "jag." You can remove this suggestion easily by asserting positively that he is not drunk, but is all right.

If you will make a serious effort to do all the things I have told you, you will find that you will succeed oftener than you fail. The lesson you learn from doing these things successfully is not how to heal diseases, but the power of the WILL; how to give suggestions and how when taken they affect the subject.

The following suggestions will give you a little idea of healing: Suggest to your subject that he has the toothache, and after he has manifested the feelings that would follow such a suggestion, tell him that you can cure him, and do so by suggesting to him that his tooth does not ache, and all the pain will disappear instantly. Now, if he has taken the suggestion that his tooth aches, without your touching him, you can remove the suggestion without touching him. If, however, you had to put your hand on his jaw to produce the toothache, you will have to remove the suggestion by placing the hand on the jaw and exercising the intention of so doing. If a person is suffering from headache, if you will place your hand on the aching part and at the same time exercise a steady intention to relieve the pain, telling your patient that you can positively do so, you will be rewarded by success nine times in ten.

In the next letter I will explain to you why this is done. In the meantime, I wish you to try everything I have suggested in this letter.

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LETTER NO 3.

## HYPNOTISM.

### DIFFERENT DEGREES OF SLEEP.

Most of the investigators of this subject agree that there are six different and distinct degrees or stages of the hypnotic sleep, while not one in a thousand of our best hypnotists know how to produce them. Note the directions carefully: When you have produced the first degree of sleep, you can by patient and persistent effort, produce all of the stages. Sleep is the first stage. When your subject has reached that condition--is asleep--tell him to stop there for a few minutes. Now, at the expiration of two or three minutes, tell him firmly to go on deeper, and if he takes the suggestion he will take one or more deep inspirations and become quiet again or breathe naturally. This is the second stage. Have him stop at this place again. Continue to do this, watching his pulse carefully, and the condition of his hands. If his hands assume a rigid condition and the body straightens out, you have reached the third degree. In this degree of sleep your subject has no power to move--it is the cataleptic degree. Before you drive your subject deeper ask him if the light hurts his eyes, and if so lay a handkerchief over his eyes and turn down the light, if at night. Now instruct him to go deeper, and if he goes deeper, there will be a re-

laxation of the muscles, and your subject will indicate by his talk that he is in a light state of clairvoyance--this is the 4th degree or Mind Reading stage. Do not permit your subject to remain long in this stage the first time he reaches it, because any one can awaken your subject out of the fourth stage the first time he has reached it. By the same means force him deeper into the next stage, which is the fifth or Independent Clairvoyance degree. If your subject is clear you can send him anywhere to visit friends--he can read their minds--and describe places, and if he is in the right condition, his answers to your questions will begin to open up to your intelligence new ideas of life. There is one deeper stage than this, and you must be very careful in producing it. It is the sixth stage or the Deep Trance degree and when once fully developed, shows the unlimited power of the human mind. Before passing your subject from the fifth to the sixth stage, secure an agreement from him that he will awaken or come back through the stages at any time you may suggest; otherwise he may refuse to wake up and would worry you for some time, as most persons very much dislike to be interrupted or disturbed when in this condition. However, if your subject will agree to awaken, you may tell him to go from the fifth to the sixth degree and to stop there. Now, do not ask your subject when in the sixth stage, if he goes there, to make

any trips for you because the mind cannot travel when in this Deep Trance stage, but everything you suggest to him is present to him. This seems to be a state of perfect knowledge and is distinguished from the fifth by this one feature, as in the fifth stage the subject has to travel or go from one place to another in order to answer your questions regarding those places. In the sixth stage he seems to know or see everything perfectly without traveling. One expression common with every person in this condition is that 'everywhere is here,' demonstrating the omnipresence of mind. A subject fully in the sixth stage is able to answer any question, no matter how deep or profound it may be, regardless of whether his former education has had anything to do with the subject or not. He can see any person you suggest, whether present or absent, whether that person is living today or lived a thousand years ago. In bringing your subject back from the sixth or any other stage, tell him to come back through the stages and wake up. It is usually best to tell him to stop a minute in each stage, and tell him that he will be all right when he awakens. The best and safest plan is to put your subject to sleep for a stated time, say 30 to 45 minutes, when all danger is averted.

It is this part of hypnotism that enables us to make a careful and comprehensive study of the human mind. When you have seen a hypnotic subject carried through all the stages of the

hypnotic trance, you will then be fully convinced that unlimited forces lie within, awaiting expression, asking recognition, struggling toward the surface and trying to manifest their hidden powers. You will be fully convinced by the time you have made this investigation honestly, that all power to create or to destroy is in the mind. You will learn from the clairvoyant himself, how to develop these latent forces within, and you will have learned then why it is that a hypnotic suggestion results in the effect that follows every strong, healthful suggestion when the suggestion has been received and appropriated by the person to whom it is directed.

I have frequently said that when you trace a hypnotic suggestion to its source you will have discovered the secret of Divine Healing. The reason why a suggestion or thought or intention sent out from a self-reliant mind will change the life, the health or the financial condition of the person to whom it is sent, is because of the fact that it springs from a source that is unlimited. The Mental Scientist regards that force within as Mind. The power that propels it--the WILL. Jesus Christ in his instructions to the people called this force within, the kingdom of God. His beautiful expression, more forceful perhaps than any other, viz: "Seek ye first the kingdom of God and His righteousness and all these other things shall be added unto you," means exactly the same as I do when I say all power to create or

to destroy is in the mind and if you will seek this power within by trying to use it--when you hear of a thing that can be done, try it and see, try it seventy times seven if need be before you despair--and you will be fully aware of the fact that you have discovered the source of power that is able to add to you everything your heart can wish.

I give you the same instructions about how to seek these occult forces of the mind as Christ gave his hearers about how to seek the kingdom of God. He says: "He that heareth these sayings of mine and doeth them shall be like a man who built his house on a rock, &c. &c." The whole object of this lesson is to teach you, if possible, why thought will do the work--why a suggestion has force--simply because, in using your mind and relying upon your will, you are drawing upon the only unlimited supply that is accessible to man.

In trying to put into practice the foregoing instructions relative to the production of the different stages of sleep, be careful, be patient. If the directions are followed the results indicated will be attained, perhaps not at the first trial, or perhaps not at the end of the twentieth trial; but persistent, painstaking effort will invariably be rewarded with success.

In the next letter, I will give you instructions on Vital Magnetism, or the laying on of hands.

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LETTER NO 4.

## VITAL MAGNETISM.

### THE LAYING ON OF HANDS.

If you will put your hand on a person's back between the shoulders, exercising the intention of making him feel the vibrations from your hand, about three out of five will feel the effect of it. Or, if you will take both hands of a person in your hands, placing the thumb of your right hand between the third and fourth fingers on the back of the person's left hand, the left hand the same--your left hand on the person's right hand, and exercise an intention to send a current or vibration through your right hand into the left hand of the person, he will feel a perceptible current steal up the left arm as if coming from an electric battery. The feeling you produce is what is called Vital Magnetism. The process of making the vibrations of your nervous system felt in the nervous system of another person is called Vital Magnetism. This has been called by various names. Prof. Antone Mesmer called it Magnetism. Deleuze called it Animal Magnetism. Dodd called it Electro-Biology and Electrical Psychology. Later writers and investigators have concluded that the best term for this mysterious force is to call it Vital Magnetism. A great many persons are so susceptible to this influence that if you will pass your hand down in

front of the face, continuing toward the feet, at a distance of from 6 inches to 3 feet, they can plainly feel the vibrations. On account of this fact, it has often been alluded to as nerve aura or magnetic fluid. The best method of testing the susceptibility of a person to magnetic influence is to pass the hand lightly down the spinal column or on the outside of the arm of the person, exercising the intention to attract. Or have your subject stand perfectly erect, with his back to you, his eyes closed, then with your right hand pointing toward the base of the subject's brain, exercise the intention to attract or draw him to you. In nine cases out of ten the subject will sway toward you, and he will feel a peculiar drawing influence, showing that the power of the mind to act over the body of a person who is passive is a fact.

There are hundreds of people throughout the country who have learned that by stroking the head of a person who is suffering with headache or neuralgia, they can relieve their pains and have probably done this successfully in a great number of cases. They have never tried to relieve any other kind of a pain simply because they did not believe they could do so. That power in anyone, which, if exercised, will relieve headache, will relieve any other pain in the human body, if the intention to do so accompanies the action. Making long and vigorous strokes down the back, and on to the feet of a person, accompanied with the in-

tention to stimulate the person, will result in quickening the circulation and starting all the vital forces of the person to work, and cannot help but be beneficial to them. To a person who is suffering from rheumatism in the sciatic nerve, which extends from the hip joint to the sole of the foot, if you will rub briskly down the leg, commencing at the hip, and accompany the action with a strong intention to relieve the pain, you will succeed much oftener than you will fail. If you should find a person suffering from fever, make long passes from the head to the feet exercising the intention to equalize the circulation, and you will reduce the fever and restore an equilibrium to your patient.

Every person who has a will, possesses the power within himself, if he will but rely upon it, to relieve his fellowmen of their pains, to drive out disease and to quiet the nerves, promote health and vigor, if he will but assume that he can do so, and try it. It does not make any difference, except in the length of time required, in your ability to effect a cure of your patient, whether he can feel the currents or nervous vibrations or not. If one is very susceptible to magnetic influence, it will take very much less time to relieve their suffering than it will in one who does not feel these vibrations. But the power of the will is omnipotent, and when it is exercised upon a fellow being, with the intention of relieving his sufferings,

it never fails to do so. This is based upon the principle that where two persons agree upon any one thing, that thing can be done and with persistent effort will be done. No person who will allow you to try to relieve them, is positive to you, and as you are dealing with that part of their nature which they regard as involuntary they do not know how to resist you even if they should try. This power or this kingdom is within you. The only way you can seek it is to do what I have told you. The only way that you can ever prove to yourself that you can heal the sick by the laying on of hands is to try it, and see. Follow out the injunction of Jesus Christ when he says: "He that heareth these sayings of mine and doeth them (lay your hands on the sick) shall be as one who built his house on a rock," etc., etc. Try the above instructions carefully and your success will be far beyond your most sanguine expectations.

The next lesson will be a continuation of this subject, and will be devoted to the methods used in the treatment of various diseases.

Be careful to make a list of any questions you wish to ask; so as to send in same after the course has been completed.

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LETTER NO 5.

## VITAL MAGNETISM.

### GENERAL DIRECTIONS.

To all persons who have nervous derangement, relief may be given by stroking vigorously down the spinal column, exercising an intention to quicken the circulation and to equalize it.

By throwing the hands down from the body, making them very tense and rigid, closing them tightly by making a fist, open them suddenly and rub them together briskly, you will find that you can raise the temperature of your hands anywhere from ten to fifty degrees above blood heat. Place this hot hand suddenly upon your patient's body, over the seat of the pain, and by exercising the intention to give relief, you will succeed nine times in ten in alleviating even the severest pain in a very few minutes.

### POSITIVE AND NEGATIVE HANDS.

Every person, with but very few exceptions, is either right-handed or left-handed, that is, they use one hand more than the other in doing things which require one hand only. Now, in using the hand in the healing of diseases, one hand wants to be kept positive, or used for the purpose of sending your thought or intention into your patient's body, while the other hand

wants to be placed on that part of the body to which you wish the magnetism sent; for instance if a person were constipated, you would wish to send the secretions which lubricate the colon from the great solar plexus, which lies inside of the body under the small of the back, you would need then to put your positive hand on the back of the patient anywhere between the shoulder blades and hips, exercising the intention to send your force from the solar plexus into the colon. You would place the negative hand, which is usually the left one, on the abdomen, moving it about as from right to left, without however, exercising any intention to go through the left hand, but using the left hand merely to attract your magnetism to the point where the left hand is held. By the foregoing process you put yourself in the position of an electric battery.

If your patient were suffering from pain in the stomach, you should place your positive hand on the spine between and just below the shoulder blades, and the negative hand on the stomach. If it were the lungs, place the positive hand between the shoulders, and the negative hand on the chest opposite. Have your hands very hot in doing this, and exercise a strong intention to stimulate the nerves that supply power to the lungs and heart. After having done this stimulate the inter-costal muscles by rubbing briskly and with a good deal of pressure, up and down on the sides from the arm pits to the waist, after

which rub briskly over the whole back, then standing behind your patient with your hands under the arm pits, have him breathe ten or a dozen times, deep and long inspirations. An exercise like this once a day for a week will do more for your patient in the way of building up strength and giving tone and vigor to the lungs than a trip to the mountains. The reason the M. D. advises a trip to the mountains is that in a rarefied atmosphere the patient is compelled to breathe a greater amount of air, thus developing the lungs by use.

If you were treating a patient for fever, you should place the positive hand over the seat of congestion, exercising a strong intention to equalize the circulation, and you will find that you can reduce the fever in almost every case in from ten to thirty minutes. If you were treating for a chill you might place the hands in the same position, exercising an intention to quicken the circulation, and the result will be that the chill will disappear and the fever come on, which you can reduce to normal condition by simply changing your intention, without changing the position of the hands; however, by intending to equalize the circulation and restore it to a normal condition.

#### MAGNETIZING WATER AND OTHER ARTICLES.

In treating kidney diseases, bladder troubles, morphine habit, or the use of stimulants of any kind, granulated sore eyes,

weak eyes and some light fevers, you can simply throw your magnetism into water and give or send it to your patients, and have them use it for the purpose of alleviating either of the foregoing conditions:

You can take a piece of cloth, a handkerchief, or a piece of paper, and hold it in your hands with the intention of charging it with your magnetism, or your power, give it or send it to your patient, with instructions to place the article over the congested or painful part, for the purpose of relieving the pain, and nine times out of ten you will succeed in giving the same relief as though you were present. This sounds ridiculous and you may not believe it. All I ask of you to convince you of its efficacy is to try it and see. To magnetize water, hold the positive hand above the vessel containing the water, (not in it) exercising the intention of putting all of your power into the water. Continue this from one to five minutes. You have by this means put into the water as a medium, the same healing power, that you delegate to your hand, or your thought, when you use them as a means of conveying the healing thought. In magnetizing cloth or paper hold the same between the hands exercising the same intention.

In the next letter I shall discuss the methods of securing an agreement between the patient and the healer.

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LETTER NO 6.

## VITAL MAGNETISM.

### HOW TO SECURE AN AGREEMENT.

To understand this subject, and to be able to secure an agreement between yourself and your patient, or your subject, you must thoroughly understand the following definition: Belief that leads to trial is faith; trial (faith) proves the truth or falsity of a proposition under consideration, changes belief into knowledge, and knowledge is power.

Now, before you can hypnotize, relieve pain, or otherwise heal a person, the person must on his part assume that you can do this. He must believe it, or assume that it is true, and that assumption, takes on the form of faith as soon as he puts himself in an attitude that allows you to try your power upon him. A man may come to you to be healed, and may tell you that he has no faith in you whatever, that he does not believe you can heal him, but if he places himself in your power, he does believe it, and if you will exercise a steady intention to help him, you will rarely ever fail to do so. The kind of curiosity that leads one to try a magnetic healer is really faith.

About twenty per cent of the people born in this latitude are what we call psychological or susceptible temperaments. Their intuition seems to be right at the surface; they cannot but be-

lieve what you say to them, and any suggestion you make to them will be accepted, and if you suggest to them an action, or a sensation, exercising a steady intention to make them think or act as you suggest, you will have no trouble to hypnotize those persons and to control their actions and feelings.

Now, the other temperaments, or the other 80 people out of a 100 are more or less positive, and so far as a hypnotic suggestion is concerned cannot be hypnotized, until you make them understand the nature of hypnotism, or by argument of some kind, create a desire in their minds to become hypnotized. If you will teach such persons plainly that you do not control them because your will is stronger than theirs, but simply because they agree to it, you can by thoroughly understanding the subject, hypnotize ninety-five per cent of all people if they really wish to be placed under that kind of influence. Now, the reason why you can heal people of disease that you cannot hypnotize, is because they are willing at all times to be rid of their ailments, and whenever they come to you for healing, have, by the act of coming alone, made themselves passive to your influence, because their belief has been of that character that leads to trial. The moment belief is put to the test, it changes to faith, and faith brings to the mind of both operator and patient knowledge. You either learn that you can heal your patient or that you can-

not, but in ninety-five cases out of a hundred the result will be favorable.

The only thing that stands between you and the ability to relieve nine-tenths of the cases that come to you is because of the unbelief of the patients, not their unbelief in you, however, because when they ask you for your services, they have expressed by that action belief in your power to heal them. The unbelief they suffer from now, is lack of confidence in themselves. They do not grasp the idea that their ability to recover depends upon their perfect trust in the creative energy, the kingdom of God, the omnipotent mind latent in themselves. If you could thoroughly impress upon the mind of your patient the one idea that the latent force in him is capable, if relied upon --if fully trusted, to regenerate the body, cast out his own diseases, generate health where disease reigns, and where weakness has existed cause strength to enter.

The one great point you want to impress upon your patient is a belief within himself that he can get well. Next, that he is getting well, is improving, which will finally ripen into the experience that he is well. If your friend is with you and has headache, ask him to just allow you to stroke his head with the intention of relieving him. If he agrees and you carry on this idea to the extent of trying to relieve him, you together assuming that it can be done, but not knowing that it can, there is

agreement--that is belief. Rub his head--that is trial (faith.) After you have done your part, exercise a steady intention without questioning the results--tell your friend his head does not ache, don't ask him about it as he is acting on your suggestion --note the result. Whether his head is relieved or not, the result of this action is knowledge. If your friend has agreed with you and you have exercised a steady intention, ninety-nine times out of a hundred, the result will be perfect relief, and you will have through trial (faith) arrived at knowledge that has saved your friend from pain, and has made a new power spring up within you that you did not know was there. Now, we will say you relieved your friend from headache. Assume your ability to relieve him of any other pain, and try it, and you will find that "he who has been faithful over a few things (has honestly tried) shall be ruler over many things."

In the next letter I shall try to convey clearly to your mind why a suggestion will do the work. I shall trace suggestion to its source, which will unveil the mysteries of the secret teachings of the priests, and will discover the secrets of Divine Healing.

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LETTER NO 7.

## MENTAL SCIENCE.

### THE REASON WHY.

The man who asks a question and answers it himself, is an investigator. The man who sees another do the work, or sees work that another has done, is in a position to know what can be done. When he has been told how to do this thing, when the way of doing it is explained to him, he has answered for himself another question, the question "how," (when he has done this,) he is not yet in possession of knowledge, but the most important question to be answered as to all he has done, and learned to do, is why can he, or why does he, do it. Now, to understand this subject thoroughly, you must be able to answer the questions, "what" and "how," for having done such work as magnetic healing, or as hypnotizing a subject, we want to learn why it is possible that such things can be done. Now, there must be an ultimate in all things, there must be a limit to all things that are finite, and our beliefs, or rather our ignorance, is all that limits man. Christ said, "to him that believeth, all things are possible." Now, he could have stated this without changing his meaning, by saying that if man would rely on the kingdom within him, his power to do, act and to conquer the difficulties surrounding him would be unlimited. Before we can do

the great things that we have seen others do, or that we are told are done by others, we must first believe that we can do these things. Now, I mean by the word belief, that we assume a thing to be true. Now, we may assume a thing to be true during our entire lifetime, and if we did not make an effort by trying it to see if it were true or not, we would always remain in ignorance of our own personal knowledge of that fact. I state the principle involved in this science when I say: THAT ALL POWER TO CREATE OR TO DESTROY IS IN THE MIND. The mind can only produce one single thing, and that is thought or belief. To believe a thing or to think a thing is the same mental process. If our thoughts are false, the result will be false. If we think or believe disease to be a savage monster, a real entity, an evil, with power to overcome us, we will ultimately reap the result of such thought by suffering pain and misery, disappointment and death. But if we will accept or assume to be true, the statement that the power to make our bodies perfectly healthy, to bring to us wealth, happiness and friends, and if we will assume that this law of attraction is our real selves, and is within us, then make the effort by actual trial, we can learn for ourselves and not from another why it is that these things can be done. Now, before we can fully comprehend this work, and get a correct intellectual conception of the kingdom of heaven,

we must get a correct intellectual conception of that being, or that law, or that principle, which men call God.

The meaning attached to the word God, when used by the Mental Scientist, has very little reference, in fact no reference at all to the meaning given to it by the ordinary Christian. The Christian's idea of God, is that of a person--a being--a creator --a personality distinct from man, that rules in and over each action, thought and deed of ours. He believes that God rules the universe with immutable laws over which we have no control; he is in constant fear of death and furthermore regards these conditions awaiting him as inevitable hence he is filled with fear; he has no peace of mind except at those times when he feels that by his assumed humility or by his obsequious surrendering himself to this imaginary power or personality, he has become temporarily in favor with his deity--the cause of his life, the cause of his death. More than this, he believes in a universal or omnipotent power separate from God, which he calls the devil, or satan, or a power of evil. He loves his creator only because he feels that he has to; he believes in a personal devil because he has been told such a being exists. He thinks he has evidence within himself that such a power exists, for when he makes a mistake, or as he is taught to believe, when he commits a sin, his inner consciousness tells him that he has made a mistake.

The motive which caused him to make the mistake he attributes to the devil. The consciousness of having committed such a mistake he attributes to God. He is constantly drifting about, tossed to and fro by his doubts and fears, (more fears than hopes) has no reason for the hope within him, can give no reason for a single belief he possesses except that thus it is written, hence it is true. The Mental Scientist's idea of God is an entirely different conception; he regards God as a law, as a life principle, as a law that has always existed, and will never cease to exist. A more distinct and definite statement is that all is MIND; intelligent mind is intelligent life, is conscious law. Now, this mind, or this law, or this infinite unlimited life as stated by the Mental Scientist is that law which Christ in his teachings called "the Kingdom of God." The statements made by different persons and classes of persons, who have understood the law of life have called this principle by various names. The materialistic investigator has found this principle to exist and has called it electricity and animal magnetism. The bible refers to it in hundreds of ways, but the only bible character who seemed to understand or fully comprehend this law was Jesus Christ. He refers to this power within as the kingdom of God, the kingdom of heaven, eternal life, the father, the son and the holy spirit, but the one general term by which Christ designated this power was the kingdom of God. Now, if God is a

person and we are his creatures, we are wholly in his power, our wills are subject to his will, our life is entirely in his hands, by his word or his will the law of life came, by his will the law of death may come. He is our master, we are his servants. We can only exist at his pleasure and the moment he withdraws his protection from us we are constantly in danger of dissolution. We are not free and with such a conception of God cannot be free. Not so of law. Prof. P. Braun, in his "Mastery of Fate," states it thus: "The existence, the very fact of the existence of a law by which life first came to be, makes it forever impossible that death should ever be."

Now, this law of life has always existed, and can never cease to exist. It exists in us in what the Mental Scientist calls mind; what Christ called "the kingdom of God within you;" Luke 17-21. He tells you how to seek this law when he says, "He that heareth these sayings of mine and doeth them," &c., &c. A discovery of this kingdom within on the part of each person is a discovery of that truth which makes him free--makes him one with this infinite life--one with God. It was this idea which Christ meant to convey when he told the people: "I and the Father are one." He spoke it for all men when he said: "I am in you and ye are in me and all are in one," making God all in all. Now we look upon the law, or God, from an entirely different standpoint,

and with a wider comprehension than it were possible to do when our idea of God was that of a person, with all the limitations that must be ascribed to personality. Now, we see God as a law, not as a law that controls us, but as a passive influence--ours to use. We immediately discover, as soon as we realize this kingdom within, that it is not only within us, but is within every person born into the world, and the only reason why each person cannot enjoy the blessings that this power exercised will bring, is his ignorance of the fact that this force is latent within him. He can only realize this power or kingdom within by first assuming that it is there. Try it in the various ways I have suggested, and the results will be that you will find yourself free from the law of sin and death--one with God--one with the law--one with infinite life. And coming into your life you will realize a "peace the world cannot give, a peace that passeth all understanding." Paul says: "He that would seek God, must first believe that he is, and that he is the rewarder of those that diligently seek him."

Try these things faithfully and you will soon be in position "to call no man master, for one is your master, even Christ--the kingdom of God within you."

S. A. WELTMER.

# THE WELTMER METHOD OF MAGNETIC HEALING.

ORIGINATED BY

PROF. S. A. WELTMER.

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LETTER NO 8.

## MENTAL SCIENCE.

### THE POWER OF SUGGESTION IN HEALING.

A man starting through the city one morning became the subject of collusion on the part of eight of his friends. The first friend he met, bade him the time of day, and asked him how he felt, making the remark at the same time that he was looking badly. The man averred that he was feeling well, and accused his friend of having bad eyesight. Continuing his journey he met a second friend, who saluted him with, "What's the matter with you, Jim, are you sick?" "No, I am feeling well, what makes you ask me?" His friend replied that he might think he was feeling well, but he was looking pretty tough. This was repeated with increasing emphasis until the fifth man met him, when his reply to his friend who accused him of being sick was: "I must be a little out of order, and in spite of the fact that I am feeling moderately well everybody says I look bad; I guess I am a little under the weather." After this admission on his part the remaining three friends had easy sailing. By the time he met the eighth man, his belief had now become so strong in his ill feeling that he gave up to the various suggestions he had received, and went to bed prepared to enjoy a siege of fever. In a few hours, however, all eight of his friends called upon him, and

assured him that his sickness was entirely the result of an agreement on their part to put that suggestion in his mind, and on receiving this information, he very rapidly recovered, not however, without suffering for several days from weakness.

The above is an illustration taken from a well known medical work, and merely illustrates the power of suggestion. It also illustrates that disease originates in the mind. It demonstrates "that as a man thinketh, so is he." If a man thinks sickness for himself, disease is the result. If he thinks health for himself, health is the result. Now, whatever a man thinks that is what he is. If he will believe that there is good in him, that there is health in him, that there is wealth, prosperity and whatever else good he wishes to think for himself, he will soon realize for himself that "the Lord has spoken good concerning Israel."

Now, remember the foregoing illustration is not taken from works on Mental Science, but is taken out of the standard works of the greatest enemy that the progressive thinker has to contend with--the medical profession.

Now, to understand this subject perfectly, you must understand the mind, conscious and sub-conscious. You ask what is the sub-conscious mind. The subjective or sub-conscious mind is that part of us, of our mind that remembers; more than this, it is our real self; that part of our mind which never sleeps; it is that storehouse we call the memory; it is that part of the

mind which stores away all of our experiences, and did we not possess this mind, as soon as an experience is ended it would be forgotten; man's progress would be checked and he would be as the swallow that built its nest in Noah's ark, compared with the swallow that builds its nest under the cornices of modern churches; he would simply be a barbarian, an animal, such as he was before he discovered for himself or became conscious that he had a mind. But our minds do possess the power or ability to remember or keep all of our experiences and it is the memory of an adverse experience or mistake that enables us to advance in the world or to correct our mistakes, proving the truth of Jane Taylor's assertion that "man's mistakes rectified leads to perfection." One of the greatest blessings to man is his knowledge within himself that he makes mistakes. Until he learned this and also learned that he could correct his mistakes, man was no more than any other animal. When we study the memory, when we think of the action of the mind in dreams, when in certain conditions that come over us we can suddenly recall all of the important experiences of a lifetime in a very few moments; and this is the experience of almost everyone who has passed through some imminent danger. If we would think for a moment we would readily see that there is more in the mind than the ordinary thinker or writer has ever attributed to it.

The sub-conscious mind is that part of the mind that we are

enabled to investigate through clairvoyance. Anyone who honestly investigates this subject, laying aside for the moment his religious prejudices, will readily see that these powers and faculties exhibited by the clairvoyant could not be exhibited unless they existed in the mind.

Henry Wood, in his Ideal Suggestion, compared this vast sub-conscious store-house to a well or cistern, into which is forever running a small rill of new thoughts and impressions. If this never ceasing stream brings to its reservoir nothing but false, ignorant, vicious, weak and uncharitable thoughts and feelings, how can the contents of this reservoir be pure and wholesome? There is an unerring way of knowing whether the thoughts entertained by a person are pure and healthy, as every thought we entertain manifests itself in external expressions. Thoughts of disease are manifested by sickness. Thoughts of weakness are manifested by poverty and wretchedness. Thoughts of dishonesty are manifested by crime and dishonor. Remember the great Teacher taught that out of the heart (this sub-conscious mind) cometh all evil, adultery, fornication, thievings, &c. What you think, is what you are. No matter what one says about his beliefs, read his life by his works, and you will know what he is. Now, when a man is in this condition, what must we do to help him? Remove from him his own condemnation and the condemnation of the world, by telling him he does not have to suffer these

things, that in him there is infinite life, an unlimited reservoir of good, an unfailing source of supply, that he can easily find by seeking, the portals of which will swing wide open to his earnest knock. One thing he must do, to start upward, and that is he must change his desires. He must desire health, must desire good, and if he will trust his desires he will soon see the good.

All the good that has ever come into a man's life by his own effort has been the result of a trusted desire, a trusted "want to." Nearly every person who is sick has the desire to be rid of his affliction. He has also within him the latent power that would overcome his trouble if he knew how to trust it. Now, before he can trust it fully, he must believe that that power exists, and if found and trusted, will reward him for his search, and bring to him the blessing he desires.

Inspire within your patient a belief in his own strength, encourage him to trust himself, to rely on himself, to eat and breathe, and drink for the purpose of bringing into his life health and casting out of his body disease. Now, if he is too weak to grasp this thought, you can still save him by assuming that that power is within him, and by thinking for him the thought he is not able to think for himself. To do this you must put yourself in his place. When you have done this, then think for him this thought: "I am one with infinite life, I am life,

I am one with all the strength, one with all the power that is." Do this faithfully regardless of consequences, pay no attention to immediate results, but wait and you will see a change in your patient. As soon as he begins to recognize this thought, because as soon as he does recognize it, he will recognize it as his own thought, and as soon as he begins to think persistently that he will get well, that he is getting well, you will soon see these thoughts manifested in his body, and if continued will bring the result you wish.

In the next letter I will discuss the question of Desire and Faith.

S. A. WELTMER.

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ORIGINATED BY

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LETTER NO 9.

## MENTAL SCIENCE.

### DESIRE.

Prayer has been defined by some poet to be the soul's sincere desire unuttered or expressed, or as stated by Prof. P. Braun: Desire--desire for life and desire for more life, has indeed been the lever which has raised animate creation to its present level, and it will be the lever to raise it to a still higher one. To wish for a thing, to long for a thing, to want a thing, is to desire.

Desire followed out has led men to believe in greater possibilities than those things realized by other men, and when they have brought to light new ideas, constructed new inventions, discovered new truths, the world has looked on and wondered at the genius of the man, while the fact is, the man has simply trusted his desires, he has dared to want more than other men, he has dared to let his wants be known, he has dared to gratify his desires.

That which lifts man up, the very law of attraction itself, the very principle--the love principle, that attracts the sexes together, and when once united, leads man to build a home, to surround himself with a family, distinguishes between the civilized man and the barbarian, this one difference: Civilization

increases man's needs, his needs inspire his wants, or make him want even greater than to gratify present needs. A man may want or desire ever so much, but until he assumes that the gratification of a want is possible, he will continue to want in vain. However, desire, is the first impulse, whether in plant or in animal, or in human, that leads upward or onward. All through the ages man has been taught to crush out his desires as a thing of evil.

Fully ninety per cent of all professed Christians modify every desire they express by wishing or hoping for a blessing, providing that it is God's will that they should have it, ignorant all the while of the fact that the desire has its origin in the God within them. Should we desire riches, desire health, desire friends or position, the desire must spring out of that source which gave us life, which gives us comfort--in fact it does spring out of no other source, but out of the kingdom within us, and we know that God (the kingdom within) will withhold no good thing from us. To crush out our desires is suicidal, and is evidence of ignorance. We are taught to pray, (to desire,) to let our wants be known; we are taught to ask, believing that we shall receive and we already have it.

The human mind cannot desire a thing that does not exist. No human mind can ask a question that it cannot answer. The supply is always equal to the demand, and supplies only come

when demanded, wished for, wanted and desired. The world has looked upon the love or sex passion as an animal propensity in man, and with no higher notion with regard to the use and control of this creative force within the human body than that possessed by animals, and of course can see no other way by which it can be utilized than by perpetuating the race. Knowing that a prostitution of sex energy is the most degrading practice of mankind, the world looks upon sex as a thing of evil, and tells us to crush out our desires, thus impeding our progress in our efforts to rise, making the race as they say weaker and wiser. Every particle of energy that is expended in our work, in our thinking, in our speaking, is sex energy--creative energy--life itself--the law of attraction--that which makes man a magnet. Unconsciously, man knows better than this, and hundreds of people have, without being conscious of it, however, worked up their desires (their sex force) into beautiful volumes of poetry, others have left an idelible impress on canvas, and all the libraries, all that has made man better, has been the result of using this creative force for a higher purpose than that of mere sensual gratification or procreation. The same force which generates the human race, is that which regenerates the human body. Both results spring out of trusting our desires, and desire can only spring out of that part of us which is creative. I do not mean that the same substance, which, if transmitted from

the male to the female, will produce another being, is that substance, which, if retained in the human body, would regenerate the body. In order to understand just what I mean here, you must understand this law: Every secretion of the human body is formed as the result of an intention, exercised by the conscious or subconscious will.

That fluid, which we call semen, is generated as a result of an action of the sub-conscious will upon the secretory glands of the sexual organ, for the purpose of perpetuating or reproducing the race. We are not conscious of the fact that any other secretion can be formed, as then all sexual thoughts would result in the formation of semen on the part of the male, or of a seed germ on the part of the female, now, that semen is the only sexual fluid formed is not true. Unconscious to us until we know better, there is forming in every human body a nervous fluid that is constantly building and rebuilding tissue, but here is a law immutable: All creative energy in the human body is generated in the sex organ. Children of both sexes, before reaching the age of puberty, invariably awaken while in health each morning, with all parts of the erectal tissue of the sex organ distended and which by scientific investigation, has been determined to be the growth of that child added during the night, and this is taken up by the absorbant glands, as soon as the child is in a waking condition, and distributed over the body. Our

own experience would prove this statement to be true, which would be strengthened by observation--if we would but note the effect which secret vices (masturbation) has upon the health and growth of any young person who has been unfortunately led into that vicious habit. Growth is merely an expression of sexual desire. When I speak of sex in this connection I have no reference whatever to male or female, but mean to convey to your mind the idea of creative energy. Procreation is only one of the uses for sexual desire, and furnishes the only reason why a union of the sexes should take place.

When you shall have learned to form in your body any secretions you wish, you will have secured the keys to the kingdom of heaven, you will have learned how to add all things unto you, you will have become your own master, you will have found eternal life, you will have learned the secret teachings of the priests, you will have discovered, "The stone that the builders rejected," and will have made it the head of the corner in your life, so far as you are concerned.

#### FAITH.

I have repeatedly defined faith in the foregoing letters, as a trial of belief. I have stated that every secretion is formed in the human body as the result of an intention exercised by the will. Merely desiring a thing states with the desire, if stated, the possibility of the attainment of the thing desired. Now,

when desire takes on the form of intention, it is faith. Intention is faith. Purpose is faith.

Now, following closely with this law, we desire health, then health is a possibility. We want a method of securing this blessing. We want to know how to exercise this faith, or how to gratify our desire. Let me give you an unerring law, based upon the facts which follow: The atmosphere around you contains life, health, bodily vigor; pure water that flows from the bosom of the earth has in it in liquid form, ready for assimilation, the same properties that the atmosphere contains; wholesome food, contains in solid form, the same elements; then when we rest the quiet of sleep brings peace and comfort to our overworked nerves. Now, then, from this time on when you breathe, drink, eat or sleep, have the purpose in it of drawing from the life around you, from the good that envelopes you like an ocean of ether, these blessings. Then you will have exercised faith, and soon you will know the truth that makes you free. Determine that every secretion in your body that is formed by a result of this exercise, will be that which will build up healthy tissue, which will renew your strength, and soon health will be manifested where disease reigns, and more than this, you will have through faith attained self mastery.

S. A. WELTMER.

# THE WELTMER METHOD OF MAGNETIC HEALING.

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LETTER NO 10.

## GENERAL REVIEW.

### HYPNOTISM.

If you refer back to Letter No. 1 and carefully review the explanation of suggestion and hypnotism, you will readily see that it is one of the most important laws in the science of suggestion, and the reason I teach it is that it enables the student to demonstrate at once the power of the mind to control the body. The common definition of hypnotism is, that it is the power of one will over another will, or of one mind over another mind, and the power of mind over matter. Now, this statement is false. One mind cannot control another mind, one will cannot control another will, but two wills may and can agree, and harmonize and blend together in one action in such a manner that the person who acts does not exercise his own will, or does not at least direct the action of his will, and this feature of the condition has led people to form the above conclusion that hypnotism is a dangerous power, that no one is safe from its influence, except those who know how to exercise the power. This is in one sense true, but if it were true, it would not affect more than 20 per cent of the people with whom you come in contact, because no larger per cent than that are susceptible to another's influence, and to the extent that you could hypnotize them on

the first trial.

There are certain things on which all minds are passive, and on which they would willingly receive a suggestion, or would be willing to accept the help that you could give them, no matter in what way you offered to give it. Every man who feels the grinding heel of poverty, would be more than willing to have some one put into his mind a strong belief in his own ability, a plan or method of bettering his condition, or assisting him by raising his courage in any way that would help him to overcome in that respect. The man who is suffering with pain is passive to any agency that could be used in his case to assist him to cast out his ailments and regain his health. The man who feels within himself the consciousness that he is without friends, without social position, without those amiable thoughts which he must think in order to win the esteem and friendship of the public, will admit any help that will enable him to become more genial in disposition and enable him to gain that excellence of character which he either envies or admires in others. Now then, anyone who comes to you for help, by his act of coming assumes a passive attitude towards you, leaving it to you alone as to whether he receives what he wishes or not. In this respect all you need do is to agree with him, speak for him that which he wishes to attain, and just so sure as you do this in good faith without doubt or hesitation on your part, the result you

wish is sure to follow.

Now, you see how hypnotism according to the definition in Letter No. 1 embraces a legitimate place in Mental Science and Vital Magnetism, as the whole subject is based on the law of suggestion.

#### PERSONAL MAGNETISM.

Personal magnetism is simply the exercise of your intention on those around you to make them think as you think or to draw them to you. Now, it is just as easy to secure an agreement between yourself and a thousand persons as it is to do so between yourself and one person. This is the secret of success in many of our noted orators from Patrick Henry down to W. J. Bryan. Some of these men exercised this power unconsciously, simply by relying upon their ability to make their audiences think with them, while the majority of them have succeeded because they have made a personal study of Personal Magnetism. Now, before you can exercise this power, making yourself a magnet to draw to you an agreement with your audience, you must believe that the power exists, must believe it strong enough to try it, when you will have no need of anyone to tell you its results.

#### VITAL MAGNETISM.

Here is another instance of agreement. Your patient presents himself suffering with a lesion or with some irregularity of his nervous system. You think for him the thought you want him to

think, the same as you would if he was a thousand miles away; delegate to your hand the work of conveying that thought to his mind, trust the results; he feels your vibrations, his subjective mind takes up the idea instantly, conveys his intention to the circulatory system, through the combined efforts of your two wills, which now blend together in perfect harmony, and you have another instance of the agreement of two wills, but a different method of trying a suggestion.

All this science is based upon the power of suggestion. That the power to create, to remove, to strengthen, to rebuild, to generate, to regenerate, in fact to do all things, is within the mind. The power that heals is thought. The power that raises a man from the weakness of poverty into the strength of health and luxury, the power that widens your influence, bringing to you hundreds and thousands of friends is in the mind. The only way that we can use this will power is to rely upon it. The reason why these things can be done is because the KINGDOM OF GOD IS WITHIN YOU, and to be able to do all these things, and to add unto you all the things that you need, is to seek and find this kingdom.

The powers of clairvoyance and psychometry, mind reading, &c., must be brought out by you through hypnotizing subjects, following closely my directions, and after once having learned how to produce these powers in others you can develop them in yourself

(5)

by becoming a hypnotic subject.

This is the 10th letter in this course. I wish you to read everything over in the entire course, and make a list of all questions that you wish to ask; make them brief and to the point, and send it in. We are just as anxious to make this all plain to you, as you are to receive it, and we will therefore give you our best efforts.

S. A. WELTMER.